All skins which are to be cut into straps are prepared in this way. 281
An entire ox or oryx skin is cut into one long strip starting at the edge 283
and going in an increasingly narrow spiral (//hari·, vb.). Further preparation varies depending on whether the straps are for packs or for oxen.

[236] a) The pack strap, !ga/e!haũ/b, must be flat, so that it lies 281
properly on the beast of burden and does not chafe by rolling. Therefore, in contrast to the ox straps, it is not twisted. [Picture. Net Bag Knotted from Skin Strips. 1/7 Natural Size.] Because the irregular outer contour of the skin, the raw strap is cracked in many places and has corners that splay outwards. It takes a whole day to snip away the irregularities and stretch the twisted parts smooth. The finished strap is about 2 1/2 centimeters wide. The scraps are made into hobbles [Spannfesseln] or nose straps for the oxen that are ridden. 492

b) For making ox straps (forehead straps for tying up oxen), the spiral strips that are cut wet from the stinking skin are hung up on an overhanging branch of a strong tree as shown in the illustration and weighted down. A piece of wood the size of a man's leg and bent like a knee is fastened with straps to a large heavy stone. The turning stick is placed between the wood and the stone. The man goes round and round like a donkey around a tread mill, until the long strips of skin that hang down loosely next each other are shortened to a firmly twisted rope. [Picture. Twisting the Ox Straps]. Then the man pulls out the stick, lets the overwound rope unwind and then twists it again in the opposite direction. From time to time the [237] rope is rubbed with fat. This work is continued for 4 to 5 days and by then the strap is round, firm and pliant. It is then divided up into individual ox straps. Whether this method of preparing leather was original with the Hottentots or whether they borrowed it, seems to be uncertain. I saw [illegible]
Boers as well as Bechuans (in Kanya) preparing leather ox straps in the same way.

c) Straps for sewing shoes (!ã·gu) are made preferably from the 281
skins of the steinbok, whips, sa/migu, are woven from goat leather, 283
probably following the example of the Boers. The kudu bull supplies 492
the best material for the whip end. The genuine sjambok, !na/ba·b is cut from hippopotamus skin.

d) Women and girls make their front apron (here specially called 291
/a·bib*) in the following way. [Picture. Apron Front of the Girls. 1/4 natural size.] [illegible]

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*One has tried to connect the word /a·bib, [illegible] 960
a woman's front apron with various word stems.

The apron -- naturalia non sunt turpia -- may occasionally drip. Schinz (50) derives 196

50. H. Schinz, Deutsch-Südwestafrika. Forschungsreisen (1884-1887) durch die deutschen Schutzgebiete etc., Oldenburg and Leipzig, 1891.

the word from the verb "to rain" and translates it as "drip." That is not possible linguistically since "to rain" is not /a-bi but /abi·. Krönlein (57)

57. J. G. Krönlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

connects the word with the designation for "to slit," obviously connecting it with the apron's slit strips. But the word used for slitting the skin for medical reasons is pronounced /a^bi· (3. st.), which is different from the word for front apron in its initial, tone level, its word-tone, and the place of its accent. [Ed. note: These terms are explained on pp. 143-151.] In my opinion this is a case of three words which are not derived from each other; there are three stems with the same arrangement of letters, each one of which is independent phonetically and in its meaning.

1/4 natural size.] A rectangular piece is cut from a depilated sheep or goat skin. Then one side is slit (from the future bottom edge) into long strips about 2 millimeters wide. On the opposite end an edge about 15 centimeters wide is left, the future upper edge of the apron. The piece of skin which has thus been cut is folded three times so that the hanging strips are thick enough to cover nakedness. The upper edge is folded [238] and the strap that holds it up is drawn through. The strap tāo·ab, is one centimeter wide and sewed to the apron to the right and left. It is drawn around the hips and fastened in back. 294

e) The economy sack, /na·ma//hâ/s, holds all the household scraps which might perhaps be useful later. Here a few coffee beans may be lying about, there gourd seeds, here a strip of leather, there 415

shoulder opening, and bite or shot wounds. The skin of the right front 415
leg serves as a mouth for filling and emptying and has a stone closure 281
which can be easily untied. The freshly removed skin is turned inside out, the fleshy side is cleaned of all bits of meat and fat and then dried. The hair is left on and covers the inside of the sact. [Picture. Woman's Shoe. 1/4 Natural Size.] [Picture. The stone closure of the mouth of the skin water bag. The mouth is bent around and a stone (a) is put in the bend and the mouth is fastened to itself below the stone. The little stars indicate the beginning and end of the tying thread (on the right knotted around a little piece of wood. cf. next figure.]

Water stays fresher and cooler in sacks made of animal stomachs which the coast Hottentots, for example, make from the stomach of [237] the Antarctic fur seal. [Picture. Permanent closure of an opening by means of a piece of wood and string. Holes are pierced in a circle around the area which is to be closed. A small stick of wood is stuck through these holes (direction indicated by arrows). To make the wood firm, a thread is tied in the manner illustrated.

4. Mixed Treatment

a) The skin of a goat, calf, oryx calf, steinbok springbok, klipspringer, or a duikerbok are used for the knapsacks called //hōǂti. [240] The animal's head is cut off and then a cut is made in a curve along the hindquarters and across the perineum. The skin is loosened with the fist and pulled off the body inside out. They first let the skin become rotten in the way described before. [Picture. Traveling Knapsack Made From a Goat's Skin. 1/6 Natural Size.] After depilation and it is dry, it is tanned as described in paragraph 1. In the finished sack the former hairy side is on the inside and the bottom of the sack is the former head end of the animal. [Picture. Small Household Knapsack, Made from Kid Skin. 1/6 Natural Size.]

The larger knapsacks are used for keeping all the things needed [484] when traveling on foot, thus corresponding to our rucksacks. Smaller sacks serve as little purses. The women use them for their buchu herbs, the men (sometimes also the women) use them for pipe tobacco, and for tinder and flint. [241] Because of the last two items, the bags the men use are called doro //hā/e*

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*The tinder box which is sold to the Hottentots 196
by the white men is designated by the same 372

word stem doro· which means "to bore." 196
That is a vestige from the time when the 372
original means for making fire, long since
in disuse, were little boring sticks such as [171]
the Bushmen still use today (cf. Kalahari).

b) The upper leather is cut from the stomach skin of an oryx, a cow, 281 or young calves. If absolutely necessary they use the fresh skin of old animals. The treatment is the same as that for knapsack leather. [Picture. Doro //hōǂs, about 1/4 natural size.]

c) The half-grown Hottentot cuts his back apron from the skins of a goat, steinbok or klipspringer. (cf. Plate XI). Sometimes three long straps about 4 centimeters wide hang from the bottom edge of the apron down to the ground. They consider it decorative when the straps flap in the wind.

C. Rope Making

The building of huts and the making of useful skin and leather objects 283 (called sa·ran, when they are used directly on the body as covers or clothing) require rope and thread. The sinews of wild and domestic animals supply the best thread for sewing skins together. But for sewing mats together bast thread, tsu·rib, not sinew thread, //aba·b, is used.

The best material for making rope is furnished by the Acacia [824] horrida Willd. The freshly topped branches are cleaned of twigs and thorns and quickly drawn through the hot ashes of the fire. The bark is then banged loose from the wood at one end of the branch, freed with the finger nails and pulled off in strips.

The rest is women's work. The outer bark, soro·b and the layer of red bark lying underneath, *basib (probably borrowed) are not used for making rope. Only the innermost white layer, which is easily slit off, is usable. From these white fibers, /aǂb, the wet [242] layer that lies directly next to the wood is separated from the outer, tougher layer that is not wet. The fibers are hung up to dry, later softened again in lukewarm milk (in an emergency in water), put in the mouth in lumps, sucked dry, and chewed up. Now the fibers are ready to be twisted into rope.

The following work the women do not like to do and sometimes refuse to do in the presence of young men. Sitting sideways on the floor, [56]
they bare one of their legs nearly to the hips.

old snail refuse heaps along the southern coast from the Cape of Good 323
Hope to Port Nolloth prove this. They no longer make them. But 172
prehistoric time in Namaland is relatively recent; historical information about the Hottentot people dates back only a few centuries. It was, therefore, worthwhile to look for one of those old clay vessels, prehistoric fragments of which I had found buried in the sand along the coast near Port Nolloth, in the huts of the present-day Hottentots. The only one I found, after much vain effort, is pictured here. [Picture. Baked Clay Vessel of the Old Kind. 1/4 natural size.] The clay vessel is called ≠go/asū/s, i.e. clay pot. Another word for it *kχoē-kχoēsū/s, was of interest to me, since it was the only case, in which the old, native tribal designation of the Hottentots (see p. 322)§ came to my ears. 415

On the one hand imported European wares have replaced the clay vessels. On the other hand the impoverished Namib nomadi [247] have sunk back to the lowest imaginable cultural state in their cooking utensils, since, instead of pots, they put the breastbone of an ostrich, called *//gū/s, on the fire. 177

2. Stone, as found in nature, today plays a subordinate role in the household of the Hottentots. [Picture. Stone Mill for Hand Use. 1/4 natural size.] 415 329

Only one stone utensil is as indispensible today as formerly: the handmill. It consists of two stones, a thin flat stone, */ui aib - always masculine gender) as a base and a round stone*, */uiams (always feminine 412 329 one by its masculine ending. The name for the other one is the same except it has a feminine ending, since the top of the hill is massive and more gently rounded. 193 196

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*The gender of the endings of both words is emphasized, because their contrast in this connection is preserved intact and this type of opposites is typical of Hottentot language usage. The flat stone is always masculine because it is angular and slim (it has a large surface area in relation to its mass), while the compact round stone recalls the round thickset forms of the female body and therefore has a feminine ending. 193 196

In the neighborhood of Kulub there are two watering places next each other, *[illegible]-b and *[illegible]-s, each on a slope of a high rise of primary rock. One of the hills is slender with a more pointed crest. This watering place is differentiated sharply from the other

§[i.e., p. 190 of this translation. -[illegible]]

Whereas in the above case it is the contour, in another case it is the size of the objects compared that determines the choice of the gender ending. Thus the Hottentot words for women's breasts and buttocks are masculine, and the words for the corresponding parts of the male body have a feminine ending because those parts are less well developed.

Thus the Hottentot is always aware of the sensuous origin of his rules for gender.

gender) which is rubbed on the flat rock back and forth in a straight line and at the same time rolled slightly. Roots, pods, coffee beans, buchu herbs, paints for make-up, in short everything used in powder form, is ground on this mill. 412 324

The three cooking stones, !nó‡ti, on which the cooking pot rests, the whetstone, /kō-/uis, and the flint, !nó/is (not rare at Keetmanshoop) with which they strike sparks on the tinder (usually rotten wood) against an iron handle, are the other three natural stone articles which the Hottentots use. [372

Neither the sandstone nor limestone of the tablelands nor the gneiss and granite of the mountains of their homeland are suitable for stone work. But locally there is serpentine, the existence of which has been proved (42) in Kaukausib and on the southern side of the Brandberg in Kaokoland and [248] is suspected in other places that are known only to the natives. The Hottentot cuts the serpentine with his knife and makes pipes. He uses as a model for these pipes the ones that can be easily made from the marrow bones of middle-sized mammals and which are used when the stone is not available. This bone pipe, !haúi-b, is used a great deal. The part where the marrow 324 [135] [317] 321 276

42. E. Freiherr Stromer von Reichenbach, Die Geologie der deutschen Schutzgebiete in Ostafrika, München and Leipzig, 1896.

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23. The skunk, Zorilla striata (Shaw.) (Cape D. stink muishond), a black and white striped Mustelidae is called /gaʔmirob, the star, by the Hottentots, following the superstition that the little animal lives in the stars and falls to earth as a shooting star.

Of the martin family there are two representatives to be named that are quite unlike each other in their manner of living. First:

24. The honey badger, Mellivora ratel (Sparrm.), called */ha-/reheb or */ha/retaub, a relative of our badger, is outfitted with such thick skin than he can plunder bees' nests unpunished. The white on its back contrasts sharply with the deep brownish-black of the rest of the body. The white cap which covers the skull and which extends to the side to within a finger's breadth of the eye and somewhat further down in the middle of the forehead, continues broadly over the neck and divides into two branches on the shoulders. These extend along the sides, diverging toward the rear and join together again at the root of the tail. In the middle of the back they turn into a variegated shield that appears generally grey.

25. A fish otter, probably belonging to Lutra capensis schinz, is dependent on the larger pools of the Great Fish River. The Hottentots call them !ho/ni, the same name they give the coastal eared seal.

Of the middle-sized predatory animals, the dog family provides the hunter with the most numerous and best pelts. In the first rank is [282] 26. the "caparian" jackal. (See the illustration in the folk tales). *Canis mesomelas Schrb.*, *(Cape D. Jak); called /gi-rib; also fre*quently called /gai-rab by old Hottentots, derived from */gai = disorderly singing. The howling jackals circle around a fallen animal or a campground where they smell meat.*

[229
281]

146

*I cannot agree with the derivation of the word from /gi̥b = odor of fat and from that the designation of the jackal as "the runner after the smell of fat," (37) since the designation for odor of fat is not /gib but /gi/b. */gi/ri - to roast a piece of fat on a stick over the flame.

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37. J. G. Krönlein, Wortschatz der Khoi-Khoin, Berlin, 1889.

term *Hottentot* to the whole race, and call the two families, 101 each by the native name, that is the one, the *Khoikhoi*, the so-called *Hottentot proper*; the other the *Sān* (*Sā*) *or Bushmen*.

In the Nama language, one of the Khoikhoi idioms, 196 the Bushmen are called Sā-n (com. plur). The meaning of this term is not quite intelligible, and I frankly confess that, after nine years, of which I have spent nearly seven amongst the Khoikhoi, I did not succeed in arriving at a quite satisfactory etymology, and I must still adhere to the interpretation which I first gave in the *Globus*, 1870, where I traced the word Sā-(b) to the root SĂ, to inhabit, to be located, to dwell, to be settled, to be quiet. Sā(n) consequently would mean Aborigines or Settlers proper. These Sa-n or Sa-gu-a, Sonqua or Sounqua, &c. (obj. plur. masc.) as they are styled in the Cape Records, are often called Bushmen—the Bossiesman, Bosjesman, Bosmanneken of the Colonial Annals, a name given to them to indicate their abode and mode of living.

The word Sā(b) has also acquired a low meaning, and is not considered to be very complimentary. The Khoikhoi often speak of |*Uri-Sān* (white Bushmen) and mean the low white vagabonds and runaway sailors who visit their country as traders. One also often hears, "*Khoikhoi tamab, Sab ke*," he is no Khoikhoi, he is a Sā, which means to say, "*he is no gentleman, he is of low extraction, or he is a rascal*." A Nama will say of a man who is very proud and reserved in his manners, who only mixes in good society, "*Khoikhoisen ra ob ke*," the man *makes-a-Khoikhoi-of-himself*, that is, *he stands very much upon his dignity*, and also, *he keeps himself very much to himself*.

Those who desire to have information on the natural 113 and physical condition of the Khoikhoi and Sā-(n), I refer to Dr. Gustav Fritsch's standard work, "Die Eingeborenen Süd-Afrikas," and to three Essays published by me, Die Namas, and Die Buschmänner, in the

802

Th. Hahn. Oudtshoorn, E. Prov. 1871.	*Th. Hahn. Bergdamara, North Namaqualand.* 1875.
I. ǀKui	ǀkui
II. ǀKam	ǀkam
III. ǃNona	ǃnona
IV. Haka	haga
V. Koro	gore
VI. ǃNani	ǃnani
VII. Hûgu	hû
VIII. ǁKhaisi	ǁkhaisa
IX. Khoisi	khoise
X. Disi	disi

A ǂNuwi-Namaqua *from* the Kaokoveldt counted in the same way as the Great Namaquas.

This much we know of the time when the numerals were formed, that it must have followed the period when the Khoikhoi family had left the isolating stage, and their language availed itself of the aid of pronominal elements in order to form derivatives ǀGui, ǀga-m, ǃno-na, ha-ga, go-re, ǃna-ni, hû-gu or hu-ni-gu, ǁkhai-si, khoi-si, di-si, all have the derivative-pronominal-suffixes, i, m, na, ni, gu, ga, re, si. We also know that the Khoikhoi could not have invented the numerals before their domestic and social condition made counting and taxing necessary. As long as they were hunters, there was nothing worth counting, but when they had taken to breeding cattle and sheep, they had to count (ǃgôa) their flocks, and the richest man was the most honoured man. Hence it is that ǃgôa, *to count*, is also used in the meaning, *to honour, to respect*, and ǃgôab means not only *the number*, but also *the honour, the respect, the regard.* "ǃGôabe tamata hâ," will a Khoikhoi indignantly say, "I am not counted," that is, "I am not looked at," if he thinks that he is unfairly treated. 802 197

The meanings of some of these numerals are very clear. ǀ*Gui, one*, is the *single*, the *lonely* one. For 802 196

802 instance, to know whether a man is by himself, one would
176 ask, ǂGuriseb hâ? Is he alone?

ǀGam, two, I derive from the root ǀka, ǀkha, ǀgā, or ǀga, which is originally a post-position, meaning with, "*added*," "*contributed*," in connection with.

ǃNona, three, comes from ǃno-na-s or ǃno-ma-s, the root, the radix of a tree. In every plant the central root is the radical and strongest root. The same, the middle finger of every hand being the root-finger, it is obvious that this finger should have provided the name for the number three, because the natives count with the aid of the fingers; and whether they commence with the thumb or with the little finger, the central or middle finger always will turn out to be the *third* finger, and thus this finger became the symbol of the abstract number three.

Haka, four, I cannot venture to explain.

More interesting again is the derivation of *gore*, *five*, which means nothing else than the palm of the hand. The word *gorob*, for palm of the hand, is antiquated but still in use. I once told a girl to take a dish of food to her mother in return for milk which I had received, and told her to be careful and not to break the dish. She answered, "*Gorob* ǃna ta ni tani" (I will carry it in the
[402] palm of my hand). This is the way in which the Khoikhoi girls always carry their milk-vessels. '*Gorob* is also the Euphorbia candelabra, and shows at the distance the profile or appearance of a vertically stretched
802 arm with the open hand. It is certain that both the
176 number *gore* and the *gore*-tree have derived the name
127 from ǂgoreb (also koreb), the open hand. It is also
103 certain that the number *gore* and the tree *kore* both are of the same age. The bark of this *gore*-tree has served
[314] from the earliest times as the chief material for the manufacturing of the quiver. Places have received their names from the abundance of these trees. There is a Koreχas in the North-western Cape Colony; a ǃKora told me that he was born at Koreχas in the Free State;

another Koreχas is in the |Gami-‡nun territory in 102
Southern Namaqualand, and another Koreχas in the North- 196
western Kalihari, between Gobabis and Ghanse. It is 137
well known that the Euphorbia candelabra shows the most 103
beautiful and gigantic forms in the Khalamba Mountains and in Sekukuni's country and the Hoogeveldt (Highlands) of the Eastern Transvaal. From this we may conclude, as the *gore*-tree does not grow in flats, but is, in very few exceptions, almost entirely confined to mountainous territories, that the Khoikhoi before they separated lived in a mountainous country. This circumstance allows us to account for the higher development which they received before their cousins, the Bushmen. It also points out to us the primordial "fatherland" of the Khoikhoi.

We come now to the number !nani, *six*, where I am 102
not able to give a satisfactory explanation. 196

Hû or *hûgu* (originally *humigu*) mean the "mixed ones," the "amalgamated ones," from *humi*, to stir, to amalgamate. For instance, if milk is thrown into coffee, a man says, "Humire eibe ots ni ||gâise ā." "Stir at first" (that is, mix the coffee with the milk), "and you will drink nicely." Whether here the seven colours of the rainbow gradually flowing into one another originated the idea of the number seven I cannot tell, but I think it possible.

||Khaisi or *||khaisa*, *eight*, is very clear from the root ||khai, to turn; thus ||khaisi means "turning number"—*i.e.*, four is turning back again.

Khoisi, *nine*, is not intelligible. All I can say is, that it has with *khoib*, man, the root *khoi* in common.

Disi, *ten*, from *di*, to do, would give us the meaning "*done*," "*finished*." And the Khoikhoi now continued eleven, disi-|gui-||kha; twelve, disi-|gam-||kha—that is, ten-one-with, ten-two-with, &c. &c., or simply with striking off disi, ten, |gam-||kha, two-with, and so forth. Twenty is |gam disi, two tens; thirty is !nona disi, three

202 tens, &c. Hundred, disi disi, ten tens, or gei disi, great
176 ten. For thousand, ‡oa gei disi, full-great-ten, is now in use, but I am not in the position to decide whether it is of very recent date or not.

176 177 If we had nothing else but these numerals, it would be enough to excite our admiration for the intellectual achievements of the pre-historic Khoikhoi. These numerals are the oldest records of philosophical thinking among the Redmen, and rank their inventors with the ancestors of our own Aryan race *as far as mental power is concerned.* But fortunately there are some more fragments and relics which open to us a clear view into the social, domestic, and religious daily life of the primitive Khoikhoi. He was a Nomad, and possessed large herds of cattle and sheep. The cattle (*goman*) and sheep (*gûn*) were his riches (*χûn*). A rich man (*gou-aob*) was a fat man; he could afford to be fat (*gou*), he could anoint himself with fat (*goa*). Therefore the word *gou-aob*, *fat-man*, is identical with *‖khû-aob*, *rich-man*, and both have now become the words by which rulers, kings, chiefs, masters, and lords are addressed; gou-aob, or gau-aob, being generally used for chief or king, and ‖khû-aob for master or lord, sometimes simply ‖khûb, in which form it is also used for the "*Lord in heaven.*"

Naturally the richest man had the largest family, he could afford to buy wives as many as he liked; to love, to court, is ‖ã, originally ‖ama, which fuller form is still in use for *to buy, to barter*. This shows that the Khoikhoi bought their wives, and there must have been a remembrance of that custom still, when they first came in contact with the black Bantu races; for the Zulus have the same word ‖ama for marrying—viz., buying a wife, a word which, from its click, shows the Khoikhoi origin.

It is now clear that the richest man became the most influential man, and gradually rose to the station of a chief. He could buy as many wives as he liked, and thus ruled through the number of *relations* and such admirers 176 who had to live on him. It is now still expected that 177 a Khoikhoi chief must have an open hand and an open house; and the worst that can be said of a chief is, that he is *gei-||are—i.e., greatly-lefthanded or stingy*. It happens sometimes, that another man is made chief, who is expected to be more liberal.

It was a great event in the history of the Hottentot language, when *||Gurí-Khoisib*, the ancestor of the present nomadic Hottentots called himself the "Only-man," or *khoikhoib*, the man of men—*i.e.*, man *par excellence*; when he formed from the root *khoi* such abstract words as *khoisi*, friendly, human; *khoisis*, humanity, friendliness, kindness, friendship, or *khoiχa* and *khoiχasis*, kind and kindliness; *khoisigowas*, marriage, intimacy, friendship; *khoiχakhoib*, most intimate friend, or, as we say in German, *Herzensfreund*.

There is, indeed, a great and striking difference between the feelings and ideas of a Bushman and a Khoikhoi.

This word Khoikhoi opens to us another page of the records of the pre-historic Hottentots. It proves that besides the Sān or Bushmen, there were no other nations known to the Khoikhoi. The present Bergdamaras are called *Damas*, the conquered people, and also *||Haukhoi*, the strange people, or foreigners—*i.e.*, people of another nation or tribe. The very fact that the word Da-ma is a derivative, while Khoikhoi and Sā are not, shows us that the word Sā and Khoikhoi were formed some considerable time before Dama—that is, before the time the Khoikhoi came in contact with black races. For instance, all the names of the Khoikhoi tribes are derivatives, as can be seen from the following enumeration: |Ko-hi-ei, ‡Au-ni, ‡Nu-ba, |Ko-ra, |Go-na, |Go-ra-χa, ||Ha-bo-be, |Ga-mi-‡nu, Ou-te-ni-, &c. This indicates that these tribes came into existence only after the agglutinative character of the Khoikhoi language was fully established, and perhaps most of them after the primitive

F16 174 Khoikhoi family had separated. Here I may add that the Khoikhoi name for Betyuana is Bri or Biri (Briqua of the Cape Records), and this appellation is generally derived from *biri, goat*; thus the Tyuana are the *Goat people*. But I am more inclined to derive the word *Biriqua* from ba-*Biri*, or ba-Pedi, or ba-Beli, a Tyuana tribe, who formerly lived more to the South, in the present Free State, and are of Suto (Basuto) extraction, who form again a sub-family of the Tyuana.

601 F16 174 Before the Khoikhoi left their primordial "Fatherland," the various degrees of relationship were already established. Father as genitor was ||gû-*b*; as protector î-*b*; as master [illegible]; as friend *ôb*, *tatab*, *abob* and *abo-ib*. Amongst many other names for mother was that suggestive expression *ei-goe*, the one *who looks upon*—viz., the child (from *ei* upon, and *go* to look, to see). Strange enough, uncle and grandfather, or ancestor, were called ||naub; the son-in-law was ||nu-ri-b, and he had to spend his first years like Jacob in the service of his father-in-law. He was the *old man's* companion in the hunting-field as well as in the war. Polygamy was customary, as we can see from the appellations *gei-ris*, the *elder wife*, the *great-wife*, and *!ô-ri-s*, the *younger wife*. As we shall see in the following chapter, Heitsi-eibib, their great-grandfather, had a second wife. And the laws of *succession* and *inheritance* are now-a-days the same among the surviving tribes as they were before their separation. Law, ǂhanub means what is right, straight, what is in a straight line. A *great-man's*, or, to speak more familiarly, a gentleman's, word was a *true word* (*amab*), and it was a disgrace to a "*great-man*" to speak untruth, or to ǂ*humi or gûra*. Boys when they became of age were told *not to lie*, not to steal it, and not to ill-treat the other sex, not to commit rape. The vendetta, ||*kharab*, was in practice, which means *the-doing-in-return*. Sin, guilt, and wickedness was expressed by the word ||o-re-b, evidently derived from the word ||ō, to die; ||oreb thus means what makes *||ō-||ō to death*, and ||oreχa wicked, sinful.

All the Khoikhoi tribes use the expression *Taras* for 196
woman. We have still the name of *Tradouw—i.e., Tara-* 562
daob—for a mountain-pass not far from Swellendam. *Taras* is the woman, as ruler of the house, the mistress; it is exactly the Middle-High-German *vrouwe*. The root *da* or *ta* means to conquer, to rule, to master, and the suffix *ra* expresses a custom or an intrinsic peculiarity. *Taras* is also a woman of rank, *a lady*. In every Khoikhoi's house the woman, or *taras*, is the *supreme ruler*; the husband has nothing at all to say. While in public the men take the prominent part, at home they have not so much power even as to take a mouthful of sour milk out of the tub, without the wife's permission. If a man ever should try to do it, his nearest female relations will put a fine on him, consisting in cows and sheep, which is to be added to the stock of the wife. In the house the wife always occupies the right side of the husband and the right side of the house.

If a chief died, it often happened that his energetic 622
wife became the gau-tis (contracted from gautaras), the 768
ruling woman—*i.e.*, the queen of the tribe—in place of the son who was not of age. Thus, the name of an old queen, Xam‡hās, who ruled the Cauquas (||Khauas) at the time of Simon van der Stell, in the present Worcester district, in the valleys of the Breede river, has been handed down to us, and her descendants now live on the outskirts of the Kalihari, where they still rule the tribe, who left the Colony seventy years ago. I mean the Xam‡ha, or so-called Amraal-family, ruling the Gei-||Khauas of
Gobabis. Here I must mention a peculiar old custom 581
common to all Khoikhoi tribes, and which proves how well the conjugal ties were already established before the Khoikhoi separation. "All the daughters are called after the father and all the sons after the mother. Thus, if the father is Xam‡ha-b and the mother is ‡*Arisa*, the sons are—

1. ‡Arisab gaib—*i.e.*, ‡Arisa the big one or the eldest ‡Arisa.

[illegible] (pot sû-s, to boil, to cook sâi). Food, especially meat, is 252 always well boiled, and not underdone, as our gourmands prefer it.

325 We must also conclude that the process of melting ●196 ore was known to the Khoikhoi before their general 174 separation; for *|urib* is the word for *iron* or any other metal used by all clans and tribes, and is derived from |ú, to separate (intransitive and transitive), German *auseinanderscheiden*. They also manufactured knives, spears (gôagu), and metal rings both of copper and iron, as ornaments for arms and legs. (Rings |ganugu, literally meaning the ties, from |gai to bind.) From the invention of iron tools, such as knives and axes and spears, it was only a short step to the fabrication (|hoe-χoa-|na) of wooden vessels in which they could keep their milk and fat.

174 But iron and copper tools were, on account of the difficulty of manufacturing them, as yet too valuable; consequently the stone implements of the more primitive age were not entirely abandoned. That a Stone Age must have existed among the Hottentots is proved by the fact that 448 the priest (|gai-aob) up to this day never uses an iron knife, but always a splint of a sharp quartz, when he has to perform the rite of making a boy a man, or if he has to make an operation, or if a sheep or cow is slaughtered as an offering to the deceased or to the Supreme Being.

492 Oxen were broken in *for* the purpose of carrying and riding (|gabi), and men and women both were experts in the art of riding, much unlike the Kafir, who will ride while his wife and children have to trot alongside of him. Van Riebeeke's journal in the Cape Archives of 1658 speaks of *pack-ossen*; and also Vasco da Gama, when he came to Mosselbay, saw * women riding on oxen down to the Bay to see the *new comer* (the ship of da Gama).

[illegible] It speaks well for the refined taste of the ancient Khoikhoi, that they were fond of perfumes (sâ-b or buχu).

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* "Their wives on slow-paced oxen ride behind."—Camoens, *The Lusiad*, Book V.

The most costly present lovers could lavish on each other 302 was buχu, and these sweet aromatic herbs of a certain [illegible] Diosma were also sprinkled on those cairns which still are objects of worship, and where they assembled to [778] offer prayers to the deceased or to the Supreme Being Tsũi||goab. We know that in the earliest times a large trade was carried on (||amab, trade, ||amagu, to trade, to [439] exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buχu. And the leaves of the *Diosma* growing on the Khamies Bergen, the Lange [illegible] Zwarte Bergen (‡Nu-||khara, a name still remembered by the old men of the |Amas tribe), and of the !Khomab Mountains in Great Namaqualand, and of ‡Nu-||hoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early 821 directed towards the sky, we shall see from a myth in the 773 following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the *!Khãuti* (!Khunuseti) or Pleiades, the Belt of Orion or !gurugu the *Zebras*, α Orionis χami, the Lion, α Tauri (Aldebaran) aob, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people, 727 and it characterises their wars that women and children were spared. *War* was *torob*, from *toro*, to *bore*, to *perforate*; thus [726] war means the perforator. Bravery was highly admired, and girls used to meet the victorious heroes (!gari-b, !lgab, |ē-aob) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or !gaiaob cut certain marks on the chest of the brave man with a flint stone, and he [illegible] received then on such an occasion a cognomen as Xamma-[illegible] !gamaob, Lion-killer, ||Ō-tsi-tamab, The One who cannot die, Aogu!lib, Destroyer of heroes, &c. Names of places [illegible]

14:Hahn L-5 (ca. 1870-1890) 1881 FX13 Hottentot FX13

103 Names of places

and rivers up to this day tell us of battles once fought, such as |*Khomi* and |*Khoms*, Battlefield, |*Kho-||oo-tse*, "You cannot catch me;" |*Khotsos*, the last one caught; ‡*Kχ'iχas*, peace; |*Haritsomas*, "I am not afraid." Other names again bear testimony to the love for dancing and singing, like |*Gei||nuis* and |*Gei||nari-χas*, "Good, pleasant singing;" ‡*Aχais*, "Reed-dance." And even sentimental feelings seem to be as characteristic of them as of the writers of fashionable novels now-a-days. ||*Ai||ãs*, "Dying from love," has probably been the scene of a very tragical love affair.

781 Prophets (gobo-aogu, *i.e.*, seers) could tell to new-born children as well as to heroes their fate, and this important institution was in the hands of the greatest and most respected old men of the clan. We shall see hereafter that Heitsieibib, Tsui-||goab and the Moon, all were endowed with the power of prophecy.

● 186 I have already shown in the forms derived from *||hoi*, that the Khoikhoi are able to form abstract words.

This distinguishes them most favourably from all the Bushmen tribes, and proves how high their mental development must have been before they emigrated from their primitive territory.

I shall give only a few specimens. ‡*Ei*, to think, from ‡*eei* to cut to pieces, to slaughter, hence, ‡*eis* (‡*eeib*), the thought; ‡*ei*-‡*ei-sen*, to consider, to think over again; ‡*ei*-‡*ei-sen-s*, the result of one's own consideration, idea, perception.

Ĩ, to appear, to shine; ĩ-b, form, shape, ĩkasen, appearance; ise and ĩχa, full of form, beautiful, pretty, handsome.

Ei, to come, to arrive; *ei* (from *eisi*), to cause to arrive—*i.e.*, to send; *eisen*, to send oneself—*i.e.*, *to excel*; German, sich auszeichnen.

A, yes; *amo*, true; *amab*, truth; *amosib*, truthfulness, love of truth.

||*Nams*, love, fondness; ||*nam||namsa*, fond, *dear*; ||*nam*, to love.

‡Amo, eternal, endless, ‡amoib, eternity. This ‡amo is 196
derived from ‡á to be sharp to be pointed; hence ‡amo, the end, the point; *o* is used as the *a privativum* in Greek, and means without. Thus ‡amo, what is without end.

||Khom, to have mercy; ||home, mercy.

||ã, to forget; ||ã, to forgive—*i.e.*, to forget the hatred.

‡Khá, to refuse; ‡khaa, stubborn, wicked; ‡*khabeab*, wickedness, badness. Why missionaries have committed the absurdity of forming from a Hebrew root the word *eloχoreb*—*i.e.*, being without elohim—is to me a riddle, when we have a very pregnant Khoikhoi word to express wicked and wickedness.

Tsâ, to feel; *tsâb*, the feeling, taste, sentiment; *tsâ||khe*, to feel with—*i.e.*, to condole; tsâ-||khaaib, condolence (German Mitgefühl).

||*Anu*, clean, neat; but as, sacred, pure, refined, handsome, beautiful; also *anuχa* anuaib, holiness, sacredness, purity.

To show what the Khoikhoi mean by *anu* and *anuχa*, I may give the following conversation I once had with an old Namaqua. A girl, niece of his, used to bring daily some milk to my camp. Her lovely face and the pure expression of the eyes had struck me repeatedly, and I could not help being complimentary to the old man. It was indeed one of those faces

> Which tell of days in goodness spent,
> A mind in peace with all below,
> A heart whose love is innocent."

I used in my conversation the word ||ãu (beautiful), when the old man almost indignantly said, "No, every girl can be ||ãu, but such an appearance as hers we call *anuχa* (full of purity)." This was amongst Khoikhoi who had no missionary yet, and who still lived in national primitive independence.

Nothing, however, is more convincing of the abstract 196
power of the Khoikhoi language than the great number 322

116 §22 of names for the various divisions and subdivisions of colours. The colour itself is *tsib*—*i.e.*, appearance. It must be remembered that the colours named in the following are not all which are known to the Khoikhoi, which must surprise the more if we recollect that they have been collected in the most barren territory of South Africa, in Great Namaqualand. For this reason we need not doubt that, among the other tribes, not only the same words were in existence, but that also more subdivisions were known. Be this however as it may, we are told that Demokritus knew only of four colours, and that in China the number of colours was originally five, while we shall learn from the following that the Khoikhoi distinguished very strictly between !uri, white, ‡nū, black, !am, green, !awa (!ama, !ava), red, ‡hoa, blue, !hai, fawn-coloured, !huni, yellow, ‡gama, brown, !khan, grey, !nai‡a, !gara, dotted. Then we have the following subdivisions—!uri-!huni, whitish-yellow, !urisi, whitish, ‡nu-!ho, black-patched, ‡nu-!gara, black-dotted, ‡nu-‡ura, black-shining (German, *schwarz-schillernd*), !ava-‡ura, red-shining, !ava-‡gani, with white and red patches, !awa-!ho or !gi-!ho, chestnut-colour, !avara or !avaχa, reddish, !am-‡ura, green-shining (for instance, the colour of the Naja Haje); ‡gama-!ho, brown-dotted, ‡gama-!gara, the same, ‡gama-‡hoa, brownish-blue (the colour of Bucephalus Capensis); ‡gama-‡ura, brown-shining, like the Vipera Cornuta. The colour of the rainbow is always !am, green; only in two cases I heard that it was considered to be !awa, red. The name of the rainbow is taawirub and dabitsirub. In Bible translations of missionaries we read *!uri-!hanab*. This is very incorrect, and nothing else but a verbal translation of *rain-bow*. As to taawirub, the etymology is not quite clear; taawib is the ebony-tree, which much resembles in appearance the weeping willow; the leaves are *dark green*, ‡nu-!ou, and taabeχa bile-coloured, from taabab, the bile. Now it is difficult to say whether the

ebony-tree has been called after the green colour of the bile, and also whether the rainbow, *tsawirab*, received its name from *tsobab*. !Uri is a derivative from the original !ū, and certainly has with !uben, egg, the root !u in common; consequently !uri means egg-coloured, and the egg *par excellence*, the ostrich egg, is white. The same root for white and egg we had in the !Ai Bushman language. !Am, green, means originally *springing up*, or *shooting forth*, like in German *ausschlagend*, used for the fresh green leaves; !a, to hit, ‡nou-!a, and ‡nou-!an, to beat—to hit, German, *treffen*; ǁnau-!a and ǁnau-!an to hear—to hit, *i.e.*, to understand; mû-!a and mû-!an, to see or to look—to hit, *i.e.*, to observe, to perceive, to acknowledge. !Awa, red, is nothing else but !awa, blood-coloured, from !aw, to bleed, or !aw-b, blood. ǁHuni is yellow, that is, the colour of clay or ground, from ǁhu-b, ground, earth, clay. ‡Gama, brown, is the colour of ‡gāb, originally ‡gamab, the colour of a *vley*; the vley is a water-pond, which is dry in the winter, and then the bottom shows a brown colour. ǀKhou, grey, is the colour of the ǀkhani, Bos elaphus. ǁNai-‡u is the colour of the ǁnaib, giraffe and also of the zebra. !Garu is dotted like a leopard, hence this animal is called !garub. The other name of !garub, leopard, however, is more significant; he is also called χoasab, the mark-scratcher, from χoa to scratch, and sā to mark, to imprint.

I cannot conclude this chapter without adding some remarks on Khoikhoi poetry, and on the so-called "*Reed-dance*," ‡āb, to which in the *following* chapters repeatedly reference will be made.

The Khoikhoi have two kinds of poetry, sacred and profane. The sacred hymns, as well as the profane songs, are sung accompanied by the so-called Reed-music or Reed-dances. The sacred hymns are generally prayers, invocations, and songs of praise in honour of Tsuigoab, Heitsieibib, and the Moon; and such sacred songs

125 equal to that of a waggon wheel; *and when it visits the Orange River mouth, it is a sign of a good season for rain.*"

126 The name for snake is ‡ou-*b* (sing. masc.), and for fountain ‡ou-*s* (sing. fem.). Blood is also ‡ou-*b*; bloody, full of blood, saturated with blood, ‡ou-χa. According to Khoikhoi custom, as I pointed out in the first chapter, the *daughter* is always named after the *father*. It is therefore obvious that the fountain water ‡ou-*s*, is considered to be the daughter of ‡ou-b the snake. But ‡ou originally means *to flow*. And ‡ou-*b*, the snake, or ‡ou-*s*, the fountain, is nothing else than saying, *he flows* or *she flows*. The snake, however, is the one who *flows* over the ground, and in German we say, "Der Fluss oder der Bach *schlängelt* sich durch das Thal" (*i.e.*, the river or the brook *snakes* through the valley—*i.e.*, *it moves like a snake*, *winding*). It is now quite transparent that the original meaning of ‡ou-*b*, snake, was *the one who flows*, and was identical with ‡ou-b, blood, which also meant *that which flows*, the "*flow-er*." It does not require an explanation why the blood flowing through the veins should be called the "*flow-er*." A similar idea connects in the Teutonic languages, *blut*, *blood*, *blod*, *blôd*, *blôth*, *pluot*, *bloed*, with the Latin *fluvius*, and *fluitare* and *fluctare*, although the change of consonants does not appear to be quite in accordance with Grimm's law. (*Vide* Weigand's "Deutsches Wörterbuch, Blut.")

The streaming and flowing of the cloud—that is, the rain—is also derived from the root ‡ou. ‡Au-ib, or, as it is generally written by the missionaries, ‡awib (it should at least be ‡owib), is the rain; to rain, is ‡au-i or ‡awi—that is, to be streaming, to be flowing. ‡Au signifies also *to bleed*, and consequently *to be angry*, *to have an ill feeling*. Thus one often can hear, ‡Ausi-ts khoib ke, That man bears an ill-feeling against thee—*i.e.*, that man has been hurt by you, he bleeds, he feels sore, and craves for satisfaction. This phrase expresses extreme pain. We say also, *My heart bleeds.*

The colour red, ǂava, also takes its origin from ǂau, to 196 blood; hence ǂava or ǂaua, blood-like, blood-coloured—*i.e.*, red.

And at last, *to milk* is also ǂau—that is, to cause to flow, to make streaming—viz., the milk.

To return now once more to ǂauh, snake, and ǂaus, fountain, 196
we see how both words were predicative expressions, saying 623
he or she flows or streams—viz., the water, which in Khoikhoi 625
can be either masculine ǁgami, or feminine ǁgamas, according to the emphasis of the speaker; afterwards these words become appellatives, meaning the flow-er. And as these words came from the same root, ǂau, the object which made the greatest impression on the human mind—and this was certainly the poisonous fiery snake, whose bite caused pain, and sometimes immediate death—became masculine; and the soft cooling water, which refreshed the exhausted wanderer, and nursed the trees, and gave life to the plants and herbs, received the feminine suffix. Then, when the original meaning of *to flow* and *to stream* was forgotten, mythology got hold of ǂauh and ǂaus, and made sure *that in every fountain lived a snake.*

In German, or, better, in the whole realm of Indo- 171
European folk-lore and mythology, we see, all over, the serpent and the water brought into connection. When Winkelried killed the Dragon, "*a rivulet suddenly streamed out of the hole of the Dragon.*" All legends of dragons and serpents have their origin on the banks of lakes or rivers. We refer to Hercules, who killed the Lernaic Hydra. Apollo kills Python close to a fine flowing fountain, as one of the Homeric hymns tells us:—

ἀγχοῦ δὲ κρήνη καλλίῤῥοος, ἔνθα δράκαιναν
κτεῖνεν ἄναξ, Διὸς υἱός, ἀπὸ κρατεροῖο βιοῖο

At the fountain of Ares watched a dragon, who refused water to Kadmos and his followers. In Switzerland, if rivers break down from the mountains after a thunderstorm, the people say: "A dragon has come out." In Denmark Müllenhof found a legend, "that in the spot where once

||kabobegu gomo ra." The people say, if it is thundering the Lord is speaking; He is scolding them.

[2] As to Valentyn's authority, I may add that he refers to certain documents of the Governor, Simon van der Stell, and to the very learned Secretary of the Dutch Government at the Cape, Grevenbroek, who had written a Latin essay on the Hottentots; all these documents were also put at Valentyn's disposal.

[3] This is nothing else but the *Tsũi*-||goab worship, as I have identified in the third chapter *Tsũi*-||goab, with the Dawn. It is still the way of the Aborigines of Great Namaqualand to leave their huts with the first rays of the dawn, and to implore *Tsũi*-||goab.

[4] *Gounia*, evidently from the verb gou or gao, to rule. I am, however, suspicious that Kolb, who often is careless in expressing the clicks, has understood ||Gaunia—*i.e.*, ||Gaunas, the Bad Being, the demon who is opposed to *Tsũi*-||goab.

H6 [5] The evil-doer, who fights against *Tsũi*-||goab, is ||Gaunab, and that insect *Mantis fausta*, is also called ||Gaunab, both derived from a root ||gau. As will be more minutely explained hereafter, ||Gaunab means the destroyer, from the root ||gau, to destroy; and Mantis is called ||Gãunab, from the root ||gãu, to shoot, and is the "*one who shoots back*." Here we have an instance that the same word spoken in a different tone will have a different meaning.—*Vide* Theoph. Hahn, "Die Sprache der Nama," p. 23. The same instance we have in the language of the Mandengas, Steinthal, "Mandenneger Sprache Berl.," 1867, § 34; and in Siam, *vide* Bastian, "Monatsberichte der Königl. Preuss. Akademie in Berlin," Jan. 1867, p. 357.

F7 [6] To this I could add, from experience, that I have often observed true gratitude shown to me by Namaquas whom I had helped in troubles either with food, ammunition, or medicine. This convinced me beyond doubt, and will also convince the greatest sceptic that

0170 I was present at one of these ceremonies, and an old Namaqua told me that, in his young days, Heitsi-eibib and Tsũi||goab were honoured in the same way.

One sees the whole fight, in which dancers and pipe-blowers are actors. We see the cows and sheep driven off by the horsemen, and we see them retaken; at last the daring and plucky Gei‡aub receives a mortal wound by a bullet of the enemy. They strip him naked, and leave him a prey to the vultures, which soon approach and commence to devour the body. At last, the friends having slain the enemy, return and collect his bones in a grave, and sing a very doleful burial song.

● 196 * χurina, χuna . . . χurina (plur. com. obj.), from the singular form χuri-i, are roots, berries, honey, and bulbs, food which is found in the field. The bulbs are called also ||hani, and a long mountain range in Central Namaqualand is called after the ||han, the ||Han-‡ami Mountains,—*i.e.*, the Bulb Mountains. In Colonial Dutch these bulbs are called *Uientjes*. The ||Han-‡ami or ||Han‡ama Mountains are the same which Captain Alexander wrongly spells 'Unuma. Xuna (plur. com. obj.), however, from singular χui, means simply things, and in this case it means cattle and sheep; in Colonial Dutch, *vee*, *groot vee*, and *klein vee*. χurina and χuna evidently have the same root, χu, which means "*something*," a thing which has a concrete substantial origin, while ||khois is abstract, and means matter, German *Umstand*, *Sache*.

* ‡Gomb is ochre, red clay.

* Sore-‡aub is the "menses."

* ‡Eiχa||khā||naubiseb is the other name of ||Gurikhoisib, the Khoikhoi Adam. ‡Eiχa, from ‡ei, copper, is copperlike, full of copper, copper-coloured, brass-coloured. ||khāb is body and ||naubiteb is the backbone (*Rückgrat* in German). The thunder-cloud has often a brazen colour, a sulphur tint. Here one can see how mythology and ancestor-worship flow into one another. Here ‡Eiχa||kha-

‖nabiseb is identical with !Nanub, the thunder-cloud—196
i.e., with Tsũi‖goab; and in another myth he changes names with ‖Gurikhoisip, the ancestor of the Khoikhoi. We shall have to recur in the third chapter to these names again.

* We shall see more particularly in the third chapter that 605 |taub the snake, and |avib the rain, come from the same root |au, to flow. If there is plenty of rain, the fountains will flow very strongly. In every fountain again there is said to be a snake, hence the natives say, if the snakes go much about—that is, if the fountains flow very abundantly—then it will be a good year. Tsui‖goab, the ancestor of men, the creator of the Khoikhoi, lives in the thunder-cloud, where he causes the cloud *to |au*, to stream—that is, he causes the water-snake to come down. Thus the !Kora say, that the snake and the first man originally lived together. Here I may at once add a note, which I forgot to give in the text. This remark very likely also comes from Wuras:—

"There is hardly a trace of religion to be found among the Korana; but the old people say that they have heard from their grandfathers that Tsũi-koab had made two persons, a man *Kanimo*, ostrich feather, and a woman, Hau na Maos, yellow copper. He gave them cows, whose milk they should drink, a jackal tail to wipe the perspiration off the brow, a staff with a club (kiri), a quiver with arrows, and a bow, and a shield. From Tsũi‖goab they expect all the good things. He lives at the other side of the blue sky, in a light sky. They also talk of a Kaunaam, who is an evil-doer. They fear him very much." (*Vide* Burkhard, "Die Evangelische Mission," vol. ii. p. 71) Bielefeld, 1860. It should be noticed that we have here again *Yellow Copper*, which is identical with !Nabas, or !Nanus, the wife of ‡Ei$_x$a‖nabiseb.

* The ‡Hi-game is an old kind of duel amongst the 575 Khoikhoi. If a man takes offence, he challenges the

[illegible] *always language—it always meant something originally,"* and *"that it is the essential character of a true myth, that it should be no longer intelligible."*—Max Müller.

121 "The facts of language, however small, are historical facts, and require an historical explanation." Therefore, I shall try in the sequel of this chapter to give for each mythological name a rational and etymological explanation, inasmuch as I do not care to have these myths considered a conglomerate of meaningless and insipid tales.

In the growth and change of the Khoikhoi mythology we find an analogy to the growth and change of mythology among the Aryan nations. Amongst the Khoikhoi also, as amongst the Aryans, there was a "tendency to change the original conceptions of divine powers, to misunderstand the many names given to these powers, and even to misinterpret the praises given to them. In this manner some of the divine names were changed into the half-divine."[1]

Tsũi-||goab.

116 776 I shall begin with that name which calls forth even to-day the deepest feelings of devotion and reverence in the heart of a Khoikhoi. *Tsũi-||goab*, originally *Tsu-||goam*, was the name by which the Red men called the Infinite. Modern translators and interpreters, such as serve on mission stations, generally explain it, "*Sore or wounded knee*," from *tsũ* or *tsũi*, wounded, sore, and ||goab or ||khoab, the knee. And I myself, some ten years ago, have in a controversial paper,[2] "Der Hottentottische Tsũi-||goab und der Griechische Zeus," been in favour of this explanation. After a more careful study of the matter, however, I have now good reason to discard my former opinion, and to replace it, as I hope, by a more reasonable explanation, based on the method of sound etymological investigation. For if the former translation were correct, and if this name by

which the Infinite is invoked were so transparent as to 776
demand such an interpretation, Tsüi||goab could not be 776
a mythological being, but simply a person who acts a part in some common fable. Let us therefore try a new analysis.

The word is composed of two independent roots, *tsu* and *||goa*. *||Goa* means to walk, to go on, to approach, to march on, to come on. Now in Khoikhoi it is exactly the same whether I say, *mû-b* or *mû-s*, seeing-he, he-sees, or *mû-b*, *mû-s*, the-eye—*i.e.*, the-seer, the-seeing-one. The same, there is no difference whether I say, *||goa-b*, *||goa-s*, coming-he, approaching-he—*i.e.*, he comes, he approaches—or whether I say, *||goa-b*, *||goa-s*, the-approaching-one—viz., day, or the morning, the dawn; or if I say, *||goa-b*, *||goa-s*, the-going-one, the-walking-one—*i.e.*, the knee.

We have in Khoikhoi the following words:—*||Goa-b*, the morning, the day-break; *||goa-b*, the knee; *||goara*, the day dawns, it dawns, it is dawning. Metaphorically *||goa* means also "*to pray*," because it is an old Khoikhoi custom to go out away from the house as soon as the first beams of the dawn shoot up in the East, and to kneel behind a bush to pray. The original "*||goatsere, ||gore tsi oäpa*," "I go out to pray" (*||gore* or *||gure*, to pray), has dwindled down into "*||goatsere*"—*i.e.*, "I go," *I pray*, just as our "*I wish you a good morning*," has collapsed into "*Good morning*," and even "*Morning*."

It is now obvious that *||goab* in *Tsüi||goab* cannot be translated with *knee*, but we have to adopt the other metaphorical meaning, *the approaching day*—*i.e.*, the dawn.

We come now to the root *Tsu*. It meant originally "what is sore, what is wounded, what is hurt, what is painful." Derivative forms were *tsuni*, *tsûi*, and *tsû*. Now, among the Nama-tribe generally, *tsû* and *tsûi*, mean "sore, wounded, hurt, affected with a wound, or with pain; while *tsû*, a more dilapidated form of *tsuni*, has a

176 metaphorical meaning, "unpleasant, difficult, troublesome,
776 painful." This, however, is not the case in all Nama dialects; sometimes the two words are promiscuously pronounced and applied. From this tsû, by reduplication, is formed a verb, tsû-tsû, to hurt a person, and ‡nou-tsû-tsû, to hurt a person by beating, or, as we say, *to beat a person black and blue.*

The colour of a wound is *red*, especially of a fresh wound received in a battle, and thus *tsu* can signify *red*, just as ‡ava or ‡awa, "red," meant originally *bloody*, blood-coloured (*‡awo-b, blood*). *Tsui||goab* or *Tsũi||goab* therefore, verbally translated, is *the-red-morning, the-red-daybreak*—*i.e.*, the *dawn*.

This etymology is strengthened by the following circumstances:—First, I have said in the second chapter that the !Koras believe *Tsũi||goam* to live in the Red-Heaven or Red-Sky. Then, in the next pages will be proved that *‡Eiχa||kha||nabiab* and *Tsũi||goab* are identical, and in the Hymn of *‡Eiχa||kha||nabiab* is said of him, "*thou* who painteth thyself with *red ochre.*" And, third, when the *day dawns* the Khoikhoi go and pray, with the face turned towards the East: "Oh, Tsui||goa, All-Father." We are also told that the Khoikhoi, especially their women, paint themselves with red ochre, if they offer prayers at the cairns of Heitsi-eibib (Dapper, Witsen).

Here, as it often happens in mythology, as well as in our daily life, a person is often called after the abode or place he inhabits. We have in our Colony names as *van Breda, van Geul*, &c., meaning originally certainly nothing else, but *the man of Breda, the man of Geul.* In the same manner the ancient Khoikhoi in their yearning after the Infinite transferred the name of his supposed abode upon Him who thrones on high. Hence the origin of the name *Tsũi||goab* for the Supreme Being.

776 The myth now tells us that *Tsũi||goab* is the avenger of men, and that he kills !Gaunab, the evil-doer. He

also can see what is going to happen in future; he is a seer, a prophet. In the Vedic mythology Saranyu, the Dawn, is also the avenger, and can also predict what will happen. The Germans have still the proverbial saying:— 776

Es ist nichts so fein gesponnen,
Es kommt doch endlich an der Sonnen.
(Nothing is so finely spun,
It must come before the sun.)

The Sanskrit *Saranyu* or *Dyaus* has etymologically certainly nothing to do with the Khoikhoi *Tsũi||goab*, and certainly the one is not derived from the other. And still, in a certain sense, *Dyaus* or *Saranyu*, and *Tsũi||goab* stand in very close connection, according to the maxim that the human mind all over the world is the same, and consequently will use certain striking phenomena in Nature as a base for the same figure of speech.

Other names for the Infinite among the Khoikhoi are *!Khūb, Tusib, !Nanub !Gurub, Heitsi-eibib, ||Khâb, ‡Eiχa-!kha||nabiseb*, and *|Gurikhoisib*. Of these we shall treat hereafter. As *Tsũi-||goab* is always mentioned in connection with his opponent, or better with the demon *||Gaunab*, we shall have at first to deal with him, and to analyze his name, and then we shall see how mythology set to work, generation after generation, until it produced the legend with the variations recorded in the preceding chapter.

||Gaunam.

If the name of Tsũi-||goab only fills the mind of a Khoikhoi with joy, gratitude, and veneration, the name of *||Gaunab* always confers to him the idea of pain, misery, and death. The root ||Gau means to destroy, to annihilate, to mangle; from this we have the derivative ||gaurà, bad, spoiled, worthless, infected; ||gaub, destruction, ruination, annihilation; hence *||Gaunab*, the destroyer, the one who annihilates. 196 776

●116 Who was now, according to the idea of the ancient 776 Khoikhoi, the destroyer? Certainly nobody else but the night, *Tsuχab*. We have the root ||ō, and from this the following derivatives:—||ō, to die; ||om, to sleep; ||ō-b, death, illness, disease, ||om-s, sleep, ||oreb, guilt, sin, what is liable to death, crime; ||oreχa, wicked, sinful, guilty, criminal. Now, the night makes the people fall asleep or to die (||ō ||om), to be in a death-like state. The Khoikhoi say that ||Gaunab lives in the black heaven or black sky. The night sky, however, is the black sky. Consequently the black sky, at whose approach men ||ō, die, or ||om, *sleep*, is the night sky—that is, *||Gaunab*, the destroyer.

It will now be obvious that originally the words *||Gauna* and *Tsũi||goa* were intended for nothing else than to illustrate metaphorically the change of day and night. Then the words Tsũi||goa and ||Gauna came down to the following generations, whilst their original meaning was lost. Mythology and religious sentiment stepped in at once and set to work. There was the belief of a power which sends its blessings to the earth to benefit men. Man died every evening, and the dark night covered him; the approaching dawn opened his eyes to new life, he felt refreshed. He turned his eyes towards the East, and saw the sky red, blood-red, sore like a fresh battle-wound. Blood had been spilled, a battle had taken place; so he fancied in his simple puerile way of thinking; and as he came to life with the dawn, what was more natural than that his mythological instinct invented the story of a battle between *||Gaunab*, who lives in the black sky, and Tsũi||goab, who lives in the red sky, in the dawn? Tsũi||goab was now a hero, who had received a wound at his *knee*. The rosy dawn was exchanged for a lame, broken knee.

776 Every tribe, every clan, every family, naturally has an ancestor, and if his name is lost, the myth-forming power very soon will invent one. Such ancestor, naturally enough, is a hero, who does wonderful things.

Tsũi-||goab, the giver of all blessings, *the Father on high,* 776 *All-Father*, the avenger, who fought daily the battle for his people, thus was identified with the ancestor of the tribe whose name was forgotten. Hence we have the ancestor-worship growing together with the worship of the Infinite—that is, *vice versâ*, *Tsũi||goab*, the dawn, became the mythical ancestor of the Khoikhoi.

Each tribe afterwards ascribed to this hero such qualities as were peculiar to, and popular among, themselves. And as there are other powers in Nature which also bestow blessings on man, like the rain, the thunderstorm, the moon, the wind (especially the rain, wind, the sun, the clouds), and as these powers also have been personified, it was only quite natural that they are either identified with the Supreme Being, or that they are considered as emanations or relations of his. Therefore it is that this Being must have a wife, ||Urisis; a son, ||Urisib, like every human father, grandfather, and hero. Hence we find, not only among the Khoikhoi, but among all other, especially the higher, mythologies, a real Olympian genealogy.

||Khâb

Tsũi||goab is also called *||Khâb*. This is the general 776 term with which a chief, a ruler, a rich man, a master, is 776 addressed. If *Tsũi||goab* is the father and ruler of the 776 Khoikhoi he must be rich (*||khâ*) and powerful. ||Khâb signifies the Lord, and is derived from the root *||khâ*, to be laden with something. A pregnant woman is a *||khâi* or *||khâsi taras*—*i.e.*, a laden, a burdened woman. A rich man has always been an influential man, a ruling man; hence it is that *||khâ* has adopted the meaning to rule, to be a lord. *Tarib||naba ra ||khâ?* (who is king there? or, who rules there?) has become identical with *Taris ||naba ra gao-ao?* (*gao-ao-b*, king, chief).

This brings us to the next point, to show how, in the 776

776 capacity as !Khâb, Tsũi-||goab is identical with !Nanub, the thunder-cloud, and ||Gurub, the thunder.

!Nanub.

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776 !Nanub is in Khoikhoi the *thunder-cloud*, and shows the root !nu, *to filter, to stream*. It means especially that kind of streaming which a man can observe if he digs for water in the sand of a periodical river. That filtering and streaming together of the water from various sides is !nû. Therefore, !Nanub is the filterer, the pourer, or, to speak in South African Dutch, "de Zuiverwater," an expression which well applies to the nature of the rain-pouring cloud.

||Gurub.

||Gurub, on first sight, makes the impression of being an onomatopoeticon, imitating the sound of the thunder; but this is only a delusion. The root of ||gurub is ||gû, which means to cover, to envelop (in German, umhüllen, verhüllen, bedecken). The following will plainly show what the Khoikhoi understand by the word ||gû. I once had bought ostrich eggs, some of which were already on the point of breaking open and producing chickens. I did not like to destroy the rest, and asked the Namaqua who had given them to me how to hatch them, when he said: *!Giri-‡nams ||khats ni ||gûte* (You must *cover* them with a jackal caross). Also the skin or cloak which the women wear round the lower body for the purpose of covering it, is called ||gubib, *the coverer*. From this, ||gu again, two mountains in Great Namaqualand are called *Geitsi-||gubib* (Great ||Gubib), and ‡Khariai-||gubis (Little ||Gubis). The Geitsi ||gubib is a crater-shaped mountain, without being of volcanic origin. *||Gurub* therefore means the coverer, and was one of the names of the thunder-cloud *!Nanub*, which covers the sky. A savage believes, that if it thunders, somebody is speaking out of the cloud, or the cloud itself is speaking.

In the same way as the Infinite was called the Dawn, [illegible] Tsũi||goab, now the Thunder, in the same manner, accepted the name of the thunder-cloud, for his abode, and hence he was called ||*Gurub*. In the Rigveda the cloud is also called vritra—*i.e.*, the coverer—and Vritra is also the name of the demon slain by Indra. Here, quite independently from the Khoikhoi, the ancient worshippers of Dyaus have developed almost the same idea. In the Rigveda, it says, that Indra with the Maruts (winds) fights Vritra, who keeps the sunlight from the earth.—(*Vide* Benfey, "Sanskrit Dictionary," p. 895; and Schwartz, "Ursprung der Mythologie," pp. 50, 95, 132.) 776

One often hears the following sayings among the Namaquas:—!*Nanub go* ||*gurus, ob go gaise oi* !*hoa*—that is, if the cloud is *covering* (rising from the horizon, and towering one above the other towards the zenith), then it will pour down very much. And again: !Nanub go ||homga ei ||gaob, on go khoina, !nanub go ||homga ra ||gū-‡gā (or ||guru‡gā), tire mi. If the thunder-cloud lies on the mountains, then the people say the clouds *envelop* the mountains. And again: !Avi-||hab !nati go ||khunuseti !nanubi ra ||guru-‡gāhe. In the rainy season the Pleiades are enveloped by the thunder-cloud. All these sayings clearly show the true meaning of ||Gurub, that it originally meant the *coverer*; and only in the course of time, when this first meaning was forgotten and lost, by the agency of the myth-forming power, it assumed the meaning, the *thunderer*. That there is still a recollection of the first meaning is quite certain. An old Namaqua said to me once, after a heavy thunderstorm had passed over the country: "||Gurub ke gaise ke !avi," meaning, "the thunder-cloud has rained very hard."

Here the original meaning crops up again. For ||*Gurub ra* !*avi* is generally said, !*Nanub ke ra* !*avi*, or !*Nanub ke ra tā*, the cloud is raining. The cloud, !*Nanub*, is often implored thus:

!Nanutse!

Sida !Khutse!
!Avire or ‡avi goire!
(Oh Cloud, our Lord, let rain, or simply, rain thou!)

And in the preceding chapter, ‡Gurub is called, in a hymn, *!Nanamateb*, thou son of the cloud. Consequently there is no doubt left as to !Nanub and ‡Gurub.

Identity of Tsũi||goab and ‡Gurub and !Nanub.

It is not necessary now to enter into any further analysis in order to identify !Nanub and ‡Gurub with Tsũi||goab, lest we should become very tedious in our explanations. I will briefly point out the most essential parts of comparison and similarity. Tsũi||goab, !Nanub, and ‡Gurub, are all in the same manner implored, "*let rain.*" ‡Gurub especially is addressed, "*not to speak too angrily to men;*" who else, then, can he be than the All-Father, Tsũi||goab, who scolds his children? Valentyn, as we saw in the second chapter, also quotes both names for the same god, *Tuiqua* (*Tsũi||goab*), and *Gourrou* (*‡Gurub*). Leibniz ("Collectanea Etymologica," Hannover, 1717, p. 377), always uses the name *Thoro*, for God, which is nothing else than ‡Guru; t' generally being applied by those ancient travellers and writers to express the click, or a click with g, h, k.

||Khâb, Heitsi-eibib, |Garubeb and Tsũi.

||Khâb, originally ||Khami, still in !Kora, ||Khâm, is
7776 derived from the root *||Khâ*, *the same, again*; for instance, the pronoun ||khâb, the same, and words like ||khaba or ||khava, again, in return; ||khara, to punish, to revenge—that is, to do to a person the same that he has done to others; ||kharas, punishment, retaliation; ||khai, to turn, to bring back—for instance, ||khai gomaba, turn the ox; ||kha-||kha, to teach, to train—*i.e.*, to turn over and over again, to turn a person again and again, until he learns to go the straight course; all these derivatives come from the radix, ||Kha. As I pointed out some pages back, there is no difference in Khoikhoi if I say mũ-b, he sees, or 'mũb, the eye—*i.e.*, the seer—and ||goa-b, he walks, or

||gûa-b, the knee—*i.e.*, the walker; in the same way there 776
is no difference if we say ||Khā-mi, ||Khā-m, or ||Khā-b, 776
he-is-returning, or the return-er—that is, the moon. When after a few dark nights the silver crescent of the moon appeared again on the western horizon, the ancient Khoikhoi would say, "*Ah, there he is again.*" And when, in the course of time, the pronoun of the third person had also accepted the office of a sex-denoting classifier or article, then the predicative, ||Khā-m or ||Khā-b, he-returns, he-is-there-again, became the appellative, ||Khāb, or ||Khâm, the returner *par excellence*. When even this meaning was lost, the next generation beheld ||Khāb as a nomen *proprium* of the moon.

The resemblances between ||Khâm, the Moon, and 776
Tsũi||goam, the Dawn, are very striking. We said in 121
the second chapter that the moon promises immortality to men, and when they were deceived by the hare, he is also the avenger, punishing the latter. Tsũi||goab every morning gives life to men, and from the battle with ||Gaunab he received a wound; also the hare scratches the moon's face. Of Tsũi||goab it is also said, like the moon, that he often dies and rises again. He (Tsũi||goab) being a person of supernatural powers can take all kinds of shapes, he also can disappear, or become suddenly invisible. It is the same again with the moon, who assumes different shapes, and sometimes disappears altogether. The disappearing of the moon is called ||ō, to die; on the dying or disappearing of the moon, especially if there be an eclipse of the moon, great anxiety prevails. One would almost believe that a great calamity has befallen a kraal, such is the disturbance on such occasions. I have seen the people moaning and crying as though suffering great pain. Those prepared for a hunting expedition, or already hunting in the field, will immediately return home, and postpone their undertakings. Does it not sound to us as if we hear the old Psalmist praying:—

776 Have mercy upon me, O God—
821 Cast me not away from thy presence;
Restore unto me the *joy* of thy salvation!

That the Moon is identical with Tsũi||goab, as the "Lord of Light and Life," can, after these explanations, be no longer doubtful. And it is also obvious from the antiquated and obliterated nature of the name itself, that the Moon was already worshipped as *the Visible God* of the Khoikhoi before their separation.

816 We come now to Heitsi-eibib. As to him, the
776 etymology of his name offers considerable difficulty. Generally, interpreters translate it "prophet," "foreteller," "the one who can predict what will happen." And this translation or etymology is based on cutting Heitsi-eibib up into two words—*Heisi*, to tell, to give a message, to order; and *eibe*, before, beforehand, previously. Consequently Heitsi-eibib would mean the foreteller, the prophet. Here, again, as we remarked in the analysis of Tsũi||goab, if the word Heitsi-eibib is so transparent as to be so easily explained, the whole mythology in regard to him would collapse into a meaningless and insipid fable. We therefore must look for a more satisfactory and rational explanation.

To the linguist it will be quite clear that only two roots, *hei* and *ei*, are contained in the word *Hei-tsi-ei-bi-b*; all the other syllables are suffixes. *Hei* means everything that belongs to the *wood or shrub line*, anything that has a wooden nature. We have thus hei-b, a pole, a stick, a staff, a collection of trees (German, *Gebüsch*); hei-s, fem., a tree, and hei-i, a tree in general, a piece of wood, or a shrub. From this *hei* we have derivatives like *hei-χa*, rich in wood, full of shrubs, full of trees; heitsi or heisi, wood-like, having the appearance of a tree, (as adjective derivative), and heirab, the juice of the mimosa tree (gum arabic). But there is also a verbal derivative, *hei-si*, to send a stick (from hei, stick, and si, to send)—that is, to order, to send a message. This *si*, to send, must not be mixed up with si, suffix pronominal and suffix adjective, which is identical with our *ly*. With *si*, 116 to send, the following compounds are formed:—*Âsi*, to 776 cause to drink; asi gomana, bring the cattle to the water, let the cattle drink; daisi, to nurse, *i.e.*, to cause the child to drink, to put the child to the breast. Thus, to come back to *heisi*, it signifies, originally, to send a stick, a staff, and then, to send a message, to order. Chiefs, if they send a man with a summons to another person, give the messenger, as a credential, their staff, the emblem of their power; hence the name heisi-aob, the staff-bearing man—*i.e.*, the messenger. The man summoned is simply touched with the staff and he has to follow immediately. Here, however, we have not to do with the verbal derivative *hei-si*, to order, but with the adjective derivative heisi or heitsi, wooden, wood-like, having a tree-like appearance. For we have the form Heitsi-eibib, and not Heisi-eibib. Only the adjective suffix 'tsi can change into *si*, and *vice versâ*, but the verbal form *si*, to send, could never change into *tsi*. Thus, we have Geitsi|gubib (masc. sing.), name of a mountain, and ‡Kharitsi|gubis (fem. sing.), also a name of a mountain; ||gûtsi|gubib (masc. sing.), the male frog; ||gûsi|gûbis (fem. sing.), the female frog; sirtsi|gûbib (masc. sing.), the male bat; sirsi|gubis (fem. sing.), the female bat. But *âsi*, to cause to drink, or *daisi*, to cause to suck—*i.e.*, to nurse, or *heisi*, to send a message—could never be transformed into *âtsi*, *daitsi*, *heitsi*, maintaining the same meanings as verbs. Therefore *Heitsi* in *Heitsi*-eibib is the adjective derivative suffix for the masculine gender, and the only correct translation therefore is, *tree-like, or similar to a tree.*

The fact also that the other and shorter name of *Heitsi-eibib* is *Heigeib*, Great-Tree (from *hei*, tree, and *gei*, great), forces us to translate *Heitsi* into *tree-like*. In the sequel we shall see that this *Heitsi-eibib* is identical with |*Gurikhoisib*, whose other name is ‡Eiχa|kha||nabiseb. And of this person the Lion, in our second chapter, 196 776 says: *||Khâ||gurueb, Hiseseroeb* has killed me. And besides, on the graves of *Heitsi-eibib*, as we have had repeatedly occasion to show, branches of trees, pieces of wood, and flowers are strewn as an offering.

These evidences are strong enough to defend our position against any insinuation in favour of the translation "to send a message."

We have now to analyse the meaning of *eibe* or *eibi*. *Eis* or *eib* means the surface—for instance, *!hub-eib*, earth's-face, orbis terrarum; *eis* or *eib* also means appearance, likeness; for instance, ||éib *eibe* ta ha‡ui tama, I do not find out his appearance—*i.e.*, I do not identify him, I do not know him. Then we have the names *!Ao-eis*, *||Hom-eib*, *‡Khou-eib*, *Awi-χo-eibib*, all containing the root *ei*, with the meaning face, appearance, likeness. Consequently the only correct translation of *Heitsi-eibib* is, "the One who has the appearance of a tree," and this tree is the magnificent *Doorn-tree*. When, especially in our latitudes, we look towards the East at daybreak, who, if he has any love for the grandeur of Nature, does not admire those beautiful beams and rays shooting up from a central point like the gigantic branches of a magnificent tree.

776 The points of comparison between Heitsi-eibib and Tsũi||goab and ||Khãb are here again very striking, and leave no doubt as to their being identical. All three come from the East, and this is why, as already stated, the doors of the huts and the graves are found in that direction. The bodies of the deceased are also placed towards the East, so that their faces may look towards sunrise. Even those who possess waggons place them in such a position, that the front is open to the morning sun. And the Khoikhoi, when asked for the reason why they do so, always answer, "Our grandfather *Tsũi||goab*, or our ancestor *Heitsi-eibib*, came from the East." Both are invoked as "*Father*" or "*All-Father*." Every prayer commences *Sida* !itse, or Abo-!itse. Both

||Garubeb.

This name of Heitsi-eibib is a more local appellation in use among the !Kora of the Middle Orange River and the River of ||Haintse. And !Kora at the convict station, Cape Town, told subat ||Garubeb often died and rose again; that on his ive are strewn branches and stones; that he was great chief, and possessed plenty of cattle. The etymgy of the name does not offer great difficulty. ||Goro means *spotted, tufted*. ||Gâ is grass; ||goro, therefore, is wt grows in *tufts*, like grass. Now, in South Africa, it is characteristic of the grass that it does not equally cowre whole ground, but that it stands about in tufts. Eently the word ||*gamirob* comes from the same root, from which ||garubeb, and ||garub, the leopard (the spottone), derive their origin. Stars mean accordingly *the distant points*, those who stand in *tufts*. The myth says alsthat Heitsi-eibib's mother became pregnant in swallow the juice of a certain grass. We can now either tslate ||Garubeb, *the grass-man*, or *the spotted-one*. I amowever, more inclined to adopt the latter interpretationd that for the following reason:—In the precedingges I have shown the identity of Heitsi-eibib with ||âb, the Moon. A look at the moon's spotted face plains easily the name, ||garubeb, the spotted-one. Wther the ancient Khoikhoi saw in the spots of thooon a great many grass tufts, I cannot say, but it is ninpossible.

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Tsui

Tsuib is also a local namor Tsũi-||goab, or, better, ||Nanub. Tũ means *to rain*. *uib*, therefore, the Rain-giver, or the one who looks ! rain, who comes from the rain—that is, the one whpreads the *green shining* colour over the earth (vidote in second chapter, Tsuib).

!Gurikhoisib and ‡Eixa||khab||nabiseb.

Like Heitsi-eibib, !Gurikhoisor, as he is also called, ‡Eixa||khab||nabiseb, defends : Khoikhoi against evil-

776 doors, especially against the Lion. The etymology of
166 |Gurikhoisib offers no difficulty. |*Guri* means *single, only, alone.* Khoi-si-b derives from the root *KHOI*, meaning *man*; with the suffix *si* it has a more collective meaning, like *mankind*; therefore, |Gurikhoisib, means the only man, the first man, primitive man. Here the worship of the Supreme Being and ancestor-worship have become amalgamated.

The name ‡Eiχa|kha||nabiseb consists of three words —‡eiχa (from ‡ei), brass-like, |kha, body, and ||nabiseb, the back-bone; thus the whole name conveys the meaning: "The man whose body has a brass-coloured back-bone." This is the lightning, who descends from heaven (|homi), or from the cloud (!nanub) to the earth.
[302] Here we have, perhaps, the explanation why the Khoikhoi women on certain occasions anoint themselves with red ochre, and also for the purposes of worship make marks with red ochre (torob) on certain sacred stones and cairns.

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302 I remarked previously that we have reason to believe that there was among the Khoikhoi also a period when *human* sacrifices formed a part of their offerings. They still cut off a finger. I shall not be surprised if continued investigations corroborate the idea that the painting of the sacred stones with red ochre was merely an act to replace the cruel offering of human blood by a simple symbolical ceremony. It may also be that the red lightning, in killing a man, and thus demanding blood, might in the commencement have led to human sacrifice; and that the red colour of the lightning and the bloody sacrifice together afterwards introduced the use of red ochre or other red paint into the worship of the Khoikhoi. I have already quoted in the second chapter from Ludolf's "Commentary," p. *228*, "Uxores solere conspergere caput dei *terra rubra.*" In place of this terra rubra (red ochre, *tōrob*), they also use frequently the red tannic juice of the Acacia giraffæ.

The Ostiaks, when they kill an animal, rub some of [illegible] the blood on the mouths of their idols. Even this seems at length to be replaced by red paint. Thus the sacred stones in India, as Colonel Forbes Leslie has shown, are frequently ornamented with red. So also, in Congo, it is customary to daub the fetishes with red every new moon.—*Vide* Lubbock, "Origin of Civilization," p. 270.

!Urisib and !Urisis, Tsēb and Sūris.

The myth tells us that !Urisib is Heitsi-eibib's son. 146 The root of this word is !ū, as it is still preserved in the 776 !Ai Bushman, where it originally means the egg, and white. Certainly the word !ū served, in the second instance, to express the colour *white*, and the ostrich egg, of which the contents are eaten, of which the shell serves as a water-cask, and of which the Bushman makes his ornaments, is *white.* Here in our myth is !Urisis, the Sun, the white one; but as the shape of the *Sun* is round, and as its colour is white, it is not unlikely that it was originally called *the egg par excellence.* According to the Khoikhoi custom of giving the son the name of the mother, the son of !Urisis was !*Urisib*—*i.e.*, Tsēb, the day, the daylight. !Urisis, the white one, however, is again called *Sūris*, the Sun. Suris gives the root *su*, to broil, to be hot; Soris or Suris, therefore, means the broiling-one, the heating-one, the inflaming-one. Derivative forms from *sū* are *sūi*, to boil, *sūs*, the pot, or the boiling instrument. *Sureb* or *soreb* (masc.), *sores* (fem.), the lover, the sweetheart, the one who is inflamed—viz., with love, or who inflames with love; *Soregu*, to court, to fall in love, to be in love.

It is now obvious that !Urisis is Soris, the wife of Heitsi-eibib Tsũi||goab, the Dawn, and that the son of this marriage bond is !Urisib—*i.e.*, Tsēb, the Day, or Daylight. The etymology of the word *tsē* is very obscure, and will never be unveiled. I have searched in vain for a satisfactory explanation, and, failing in this, I addressed

816 Mr. Krönlein, a missionary who pretends to have some 776 knowledge of the Khoikhoi. He told me that he derives *tse* from *gei*, to grow, to develop. This is quite unscientific, as there is not a single instance in the Khoikhoi idioms of the *g* changing into *ts*. It seems that the original root is quite lost, and so is its meaning. I shall, however, make some suggestions of my own, that perhaps may lead those who still labour among the Khoikhoi on some track. [99] We have numerous instances in Khoikhoi that *ie* contracts into *e*; and we have also the fact that *ts* has worn off into *s*; again, we have the instance that *e* and *i*, in forms like *hi* and *he*, or *si* and *se*, are promiscuously used. *If we now reconstruct tse* we shall get the form *tsie*: tsie then becomes *tsi or tsi*; and *tsi* becomes *si*. Now we have in Khoikhoi the verb *si*, to come, to arrive, to approach. I have, in the analysis of the name Tsui||goab, shown that ||goa means to come, to approach, and here we have only in tseb another form, which in meaning is identical with ||goab, the approaching one—viz., day. I wish, however, to be clearly understood; this derivation is a mere suggestion, and nothing more, but I claim for it a greater possibility than one would claim *for* such an etymology as is offered in *tse* from *gei*.

‡*Gama‡gorib.*

Almost identical with ||*Gaunab*, the opponent of *Tsui||goab*, is ‡*Gama‡gorib*. The etymology of this name offers great difficulty. ‡*Gama, from* the root ‡*gā*, signifies to sink down, to fall down, to drop, by sinking down to enter the ground; but it is also transitively used to throw down, to put into the ground, to plant. ‡*Gori*, again, from the root ‡go, *to go to one side, to jump out of the way, to give road.* For instance, if a person meets another, the one will say to the other, ‡*go*, make room, give way, go to one side; therefore ‡Gama‡gorib is *the one who in falling down, or throwing*

himself down, always moves to the side. This is certainly 196
nothing else but the lightning, whose nature it is never 776
to go in a straight line, but always to go out of the original course. We previously stated that the ‖Gurikhoisib was also called ‡Eixa‖khai‖nabiseb, and we interpreted this name with Lightning. ‖Gurikhoisib is a good Being, but ‡Gama‡gorib is a bad Being, and so is ‖Gaunab.

We need not be surprised at such idiosyncrasies in mythology, and especially in the so-called *lower mythology.* This is only a repetition of the maxim that the religious sentiment of mankind originally saw in Nature the working of demons; and that only after a higher state of culture the idea of a good Being is developed. After the evidence produced, we must admit that the Khoikhoi mythology, although it bears in many respects comparison with the myths of Greece and Eran, must be classified with the *lower mythologies,* for the simple reason that the Khoikhoi language has not yet left the agglutinative stage.

Ghosts and Spectres—|Hai‡nun and Sobo-khoin.

The ghosts and spectres are called |Hai‡nun, fawn- 196
feet, or Sobo-khoin, men of the shadow. These words 777
are of a very simple etymology. As to fawn-foot, |Hai‡nub, we also say in German, *ein fahles Gespenst* or *fahl wie ein Gespenst.*

|Haū‖gai‖gaib, ‡Amab and ‖Ōas.

|Haū‖gai‖gaib and ‡Amab are also mythological per- 196
sons, but their derivation is not quite clear to me. The 778
name, ‖Ōas, the hare, which certainly has nothing to do with ‖oă, to mourn, as some interpreters explain it; rather it may be derived from ‖ō'a, to oppose, to go against somebody, to meet.

|Khunuseti, the Pleiades.

It is not very easy to explain the original meaning of

14-Hahn L-3 (ca. 1878-1880) 1881 PX13 [illegible] PX13

!Khunuseti, the Pleiades. 144

p. 41 146 It is not very easy to explain the original meaning of this word. !Gu, or !khu, or !gu, and !khu, also !ko and !ku, in the various Khoikhoi idioms of Great Namaqualand, mean close, next; hence !khu or !gu, to come, to heap, to cluster, to join; !gu-khoib, the nearest man—*i.e.*, neighbour; !gu-se, adv., closely; !gure or !gore to approach the gods—*i.e.*, to pray, as we have in German, *Jemanden angehen*; in Latin, adire deos, adire regem. From this !gu or !khû we have the derivative !gunub (!khunub or !kunub), meaning both finger and reed, and also joint of the finger and joint of the reed. Thus the original meaning of finger is the one who closes himself up to the other, the one who approaches the other, the one who joins the other—*i.e.*, the join-er, the link, the branch, the twig; and speaking and thinking in the way of a primitive man or a child—nay, even in our own phraseology—are not the fingers the twigs and branches of the hand? Hence, also, a shrub-like acacia, which branches off like the fingers of the hand, is called in the plural form !kunuti and !kunuseti. Here we have the same name for the acacia and for the Pleiades, and I think we are with this in the possession of the key to unlock the original meaning of the name Pleiades. !Khunuseti, or !kunuseti, the Pleiades, mean exactly the same as the Latin Vergiliæ—that is, the stars of the offshoots, the stars of the branches (Jupiter Viminius). As we have seen in the second chapter, at the return of the Pleiades, Tsũi||goab is particularly invoked to give rain. After the rain, the earth shoots forth herbs; branches link to branches, and leaves join to leaves. This is the one explanation of !Khunuseti.

But !Khunuti is also applied in the meaning of branch, lineage, family. Thus, I once heard a man speaking of the !Khunuti—*i.e.*, families of a clan. In the Orion myths we have !Khunuseti, the Pleiades, the daughters of Tsũi||goab; and if they are the daughters, the Father's—*i.e.* Tsũi||goab's—name must have been !Khunusib. Thus, we get !Khunuseti, the *Offshoots*, the *primordia* of

the Khoikhoi. Now in Khoikhoi the clan or tribe is 921
never called after the father, but always after the mother; 196
the same with families. Thus we have the Nama-s, !Amas, ||Khaus, !Gami‡nus, ‡Khaχas, never Nama-b, &c., in the masculine form as a tribal appellation. Thus !Khunuseti means nothing else but primordium, *Uranfang*. This explanation is supported by the fact that the Pleiades, like Tsũi||goab, the All-Father of the Khoikhoi, come from the East, where the Khoikhoi say is their "*Fatherland*." Very curious to say, in Zulu we have Uthlanga—that is, reed. It is not impossible that, as so many things and customs have been adopted by the southern Bantu from the Khoikhoi, this Khoikhoi word also, *!Khunusib* or *!Khunuseti*, was misunderstood or, better, misinterpreted in a one-sided way, which lay nearest to the grasp of the Zulu mind; and thus !Khunusib Uthlanga was explained reed, while it meant offshoot. Thus it is that the Zulus say they take their origin from Uthlanga, the reed. Inquiring from the natives of Great Namaqualand the true meaning of !Khanub and !Khunuseti, I received the following explanations:—

(1.) Those who stand together.
(2.) Those who are heaped.
(3.) Those who stand together like fingers.
(4.) Those who cluster together.
(5.) The thorn-stars.

This latter explanation again brings to our mind the name the Lion gives to !Kurikhoisib Tsũi||goab. He calls him !Khu!nomab, Root of the Thorntree.

Now, I do not mean to say that my explanation is absolutely right, but I can at least claim as much right and notice for it as others claim for their explanation of this name. My opinion is also supported by the fact that the Khoikhoi calculate their time according to the rainy season. With the setting-in of the rains commences their year, a new turn of life. We can also now understand the meaning if it is said of Tsũi||goab and Heitsi-eibib

321 that they are possessed of plenty of cattle. The Pleiades
166 in a certain sense represent a flock. Dr. Callaway correctly remarks that the meaning of Uthlanga has been lost, while the word has come down to the present generations. And it is the same with the word ǂKhunuseti. That the Namaquas have not borrowed this name from the Bantu (Herero) is quite obvious, because they have been too short a time in contact with the Herero, who, besides, have no myth about Uthlanga, and also have no clicks in their language. In ǂKora we have the form khoeti (contracted from ǂkhunuseti), and in Cape Hottentot we have ǀgiti and ǂkhiti (contracted from ǀgunuti and ǂkunuti). This confirms beyond doubt that the Khoikhoi not only had the same name for the Pleiades previous to their separation, but that, in those remote days, there already existed among them a sidereal mythology and worship. In the second chapter we saw that in George Schmidt's time, at the return of the Pleiades, the same prayer was uttered which is still annually heard among the heathen Khoikhoi of Great Namaqualand.

Among the Israelites ideas seem also to have existed which connected the Lord with the Pleiades and Orion. "Seek him," says Amos (v. 8), "that maketh the Seven Stars and Orion, and turneth the shadow of death into morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name."

And again, "Which maketh," says Job (ix. 9), "Arcturus, Orion, and Pleiades." And the same author (xxxix. 31) asks: "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"

[This translation is not quite in accordance with the Hebrew text. It should be, "Canst thou *join* the *links* of the Pleiades?"]

It is certainly to be considered of extraordinary importance that the Pleiades and Orion are mentioned